1: Karsten--119 (1916-18) 1935 Jivaro
116, 263, 619 (1928-29)

"The Indians in their natural state never use salt as a spice. The half-civilized Canelos Indians have learned to use it and are accustomed to make the long journey down to the Huallaga on the Amazon to fetch salt. To these Indians, however, who have much communication with the whites, the salt is at the same time an important article of trade, and the same may in part be said of the Jibaros proper, at any rate those living on the Upano and upper Morona.

These savage Indians, although they never put salt in their food for the sake of making it more palatable, still have developed the preparation of salt into a sort of industry. Salt to them has value exclusively as a remedy, to which magical properties are ascribed and which is especially used as an emetic. Besides this, they [JKM: Jibaros] carry on a sort of trade with salt, their customers being the mestizos of Macas, who obtain all their salt from their savage neighbours."

l: Karsten--120 (1916-18) 1935 Jivaro
116, 263, 784, 752 (1928-29)

"A full-grown Jibaro man has a special reason for avoiding salt. Salt is regarded as an antidote against arrow-poison and the Jibaros therefore are of opinion that if a man eats salt, the arrow-poison he uses in hunting will become useless. Children, on the other hand, have a special liking for salt, and when they get it, they may be seen eating salt with pleasure just as children among civilized peoples eat sugar."

l: Karsten--120 [2] (1916-18) 1935 Jivaro
116, 263 (1928-29)

"Although it would never occur to the Jibaros to put salt in the food, they, on the other hand, consider another kind of spice almost indispensable, namely, Indian pepper (Capsicum), called himya in the Jibaro language. Different varieties of Capsicum are cultivated by the Jibaros and they are all exceedingly strong. One variety is so strong that it is only used for the preparation of arrow-poison. If a white man frequently finds the food of the Indians--especially their soups--almost uneatable, this is chiefly due to the fact that it is so peppery that a European palate and throat can hardly stand it. When the Indians eat meat and fish, they generally have some boiled Indian pepper placed on a special plate or banana leaf and eat some of the spice according to taste. More frequently still they eat the pepper crude, taking a few seeds directly from the sheath.

The CANELOS INDIANS, although nowadays they understand the use of salt (cachi) as a spice, at the same time appreciate Indian pepper also. The pot containing boiled Indian pepper (utchu manga) plays as important a part at the meals of these Indians as salt, ordinary pepper, pickles, and other kinds of spice play at the dining-table of civilized peoples."

4: Up de Graff--205 [2] (1897) 1923 Jivaro
116, 251, 263

"The meat-racks of which we have spoken are built to some four feet in height and placed over the fires, keeping the fish and meat outside the radius of the flames, and allowing it to be cured in the smoke. The Antipas have no salt."

12: Rivet--591 (no date) 1907 Jívaro
116, 263, 261

For cooking, they do not ordinarily use salt, not by preference, but because of the rarity of this product in the upper Amazon. Geophagy, which is very widespread, is without doubt related to this lack of salt. The natives ordinarily eat small balls of saltpetrous earth, but they occasionally make use of pieces of pottery (1). This custom is common to a great many tribes of the eastern regions, living under the same conditions. The little Indians of the Napo carefully hide little balls of clay between their toes, to regale themselves unknown to the missionary.

---

1. This detail is noted in the report of the expedition made in 1785 by Vallano and Cuesta into the Jibaro country of Zamora, of which I will speak later. The Corregidor, having broken a piece of pottery in the house of a Jíbaro, was surprised to see the Indians present divide up the pieces and crunch them with manifest pleasure. Gonzalez Suarez. Historia del Ecuador, op. cit., vol. VI, note on page 22).

26: Brüning--67 (1902) 1928 Jívaro
116, 252, 263, 317

I noticed that all dishes are prepared without salt. But when the cooked food is served, a piece of salt is always served with it. In the case of a liquid dish, the Indian places the salt between two fingers and stirs it into the dish, so that a little of the salt can dissolve. Otherwise they bring the salt to the mouth from time to time, or they lick on it. Salt is a very scarce commodity on Aguaruna territory. They obtain it from the upper Marañón where there are said to be some salty brooks. The salt remains as a dirty ash-colored sediment when they laboriously boil the water down in large pots. In Aguaruna language salt is called wig.

28: Tessman--352
116, 263

(No date) 1930

Jivaro

Sugar cane is called pagáta in Aguaruna and paăto in Atschual language. The juice is extracted by chewing. They swallow the juice, or spit it out, or mix it with masgato. But this mixing is done rather rarely. There is no alcoholic sugarcane beverage.

28: Tessman--353 [2] (No date) 1930 Jivaro
116, 263, 252

There are two kinds of salt. One is called wuṍi by the Atschual Indians and wṍi by the- by the Aguarunas; it is obtained from a salt lake on the Nieva. The other salt (kátsi) is obtained from salt rocks which are found along the Apaga. Salt is not mixed into the food during eating; rather they make paste by mixing salt, Capsicum pepper (hímа in Aguaruna, himiā́ in the Atschual language) and atšámpi and eat the paste while they eat their food.